

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Painting for the *Millennial Star* by G. H. Lugsdin of London.

"On The High Seas To Health"

"Health Habits Form An Important Part Of Latter-Day Saint Teaching."

(See article page 418)

THE LATTER-DAY SAINT WORD OF WISDOM

By ELDER L. WESTON OAKS, M.D.

OF BRIGHAM YOUNG UNIVERSITY

THROUGH Joseph Smith, their first prophet and leader, members of the Church of Jesus Christ of Latter-day Saints received as revelations from God, not only spiritual but also temporal doctrines. This was in accord with their belief that spirit and body are the soul of man, implying that anything which degenerates the body retards progress of the soul. According to such doctrine, temporal and spiritual affairs assume corresponding importance, and all phases of life should properly be included in one's religion.

Health Habits

HEALTH habits form an important part of Latter-day Saint teaching. For more than a century the divinely revealed Mormon Word of Wisdom has been a guide for physical strength and purity. It enjoins abstinence from liquor, tobacco, tea and coffee, and suggests the eating of meat sparingly. It prescribes fruits and herbs and grains.

Dr. L. Weston Oaks speaks with authority in discussing some of the phases of this code of health, since the Word of Wisdom has been almost a life-long study with him. His book, *The Medical Aspects of the Latter-day Saint Word of Wisdom* is a valuable contribution to Church literature. In this article he points out some of the recent findings of science on this subject—with conclusions that should be illuminating to all who are interested in voyaging on "The High Seas To Health."

On February 27, 1833, the Prophet received a revelation called the Word of Wisdom. This was given over entirely to instructions in health of body and mind, and the second among its four verses of introduction strikes an opening chord of interest when it says: "To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days." In other words, man's free agency is not to be interfered with, and he may continue to do as he pleases with his earthly tabernacle, just as he may with the development of his soul; but herein was given divine instruction as to what is best to do. It is of interest that the Word of Wisdom was given more than one hundred years ago, when scientific investigation and research, as we have them today, were undreamed of, and when medical men had scarcely begun to consider any possibility of harm being done the human body by alcohol and other narcotics.

Comprising not more than 500 words in its entirety, the Word of Wisdom clearly sets forth facts in the gospel of health which research forces are even yet establishing. Such has been conspicuously evident in several in-

stances where commonly accepted thought has long remained contradictory, only to crumble before the advance of science which upheld truths taught many years ago by the Word of Wisdom.

We are advised that “. . . flesh also of beasts and of fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.”

Again modern science has revealed that overloading of the body with meats will increase greatly wear and tear upon the kidneys and often leave the individual a hopelessly crippled invalid in early middle age.

We are instructed, too, that all grains are good for food, but that wheat is the best one for man. This is interesting in view of the fact that food researches seem to be demonstrating distinct and important disadvantages inherent in other grains where they are allowed to assume chief dietary roles.

An important example of this is the discovery that oatmeal, when eaten regularly, has a faculty of destroying the enamel of one's teeth.

The steady bombardment of our firesides, by every means of communication available to unlimited moneys, has excluded from the general public mind all thought of actual scientific truths relating to tobacco's effects upon the human body. Fortunately, it has not impeded the unswerving search for truth by those who are not subsidized by its powers.



An Appropriate Ash Tray

About tobacco, an authority has something to say.

The two forms of loss of vision produced by tobaccoism have long been recognized and written of by some of our most noted medical teachers. That deafness is not infrequently a direct result of tobacco is becoming more and more an established fact. Heart disease, while it is not known to be actually caused by this drug, is invariably made worse by its use. Angina pectoris, that dreaded nemesis which kills most of those who die suddenly from "heart attacks," seems unquestionably to be greatly aggravated and the end hastened by the use of tobacco.

Thrombo angitis obliterans, a disease affecting the blood vessels, especially of feet and lower legs, to produce pain, coldness and eventually gangrene, is now believed invariably to grow worse from smoking. So strongly do some prominent physicians believe in this that they insist gangrene may be prevented and pain greatly ameliorated by stopping the tobacco.

Rather recent studies have shown that blood flow in the fine capillaries is greatly slowed and that body temperature in the smaller extremities drops markedly under nicotine's influence. Retardation of childhood's growth by tobacco has been known and deplored for many years.

There is a notion in some quarters that nicotine never enters the blood stream as such, but is only found there in some changed

(Continued on page 422)

SCOUTING AMONG THE MORMONS

By Camp Chief J. S. Wilson

I HAVE just returned from a three months visit to the Boy Scouts of America, during which I was privileged to pay a visit to Salt Lake City and to meet with the President of the Church of Jesus Christ of Latter-day Saints, as well as to listen to the talk he gave to the Sixth National Training Conference for Scout Executives at French Lick Springs in Indiana. At this Conference, and again at the Annual Meeting of the Boy Scouts of America in Atlantic City, I met and talked with Mr. George Albert Smith.



J. S. Wilson

Impressions Of A Briton

THIS article was prepared for the *Millennial Star* by Camp Chief J. S. Wilson, who for 13 years has directed Britain's Boy Scout Training School at Gilwell Park, near London. He presents his impressions of Scouting in the Church of Jesus Christ of Latter-day Saints during his recent visit to America. Among Church officials he met are President Heber J. Grant, Apostle George Albert Smith, member of America's National Boy Scout Executive Board, and Elder Oscar A. Kirkham, chief morale officer at several national and international jamborees.

Born in Edinburgh 48 years ago, Mr. Wilson studied at Watson's College (Edinburgh) and at Trinity College (Glenalmond), where he captained the rugby and hockey teams, was champion in gymnastics and fives. In 1908 he became a police officer in India. He was named Senior Deputy Commissioner of Police in Calcutta at the age of 28 years, serving 1916-23. Deputy camp chiefs in 23 countries affiliated to the International Scout Bureau now look to him for leadership. Scouters from 27 foreign countries have trained under him at Gilwell.—W. J. A.

While in Salt Lake City and in French Lick Springs I was able to exchange a great deal of valuable information with Mr. Oscar Kirkham, who, as is well known, is in charge of the Scout activities of the Church.

My conversations with these leaders enabled me to appreciate the way in which the Church has taken Scouting to its heart and the use which it is making of its boy work. I can truthfully say that the Scouting done under the ægis of the Church is of a high standard.

In Utah I was particularly struck with the experiments that have been made in order to retain the interest of the older boys, and firmly believe that the progress made with Explorer Scouts

(Continued on page 429)

A MODERN MIRACLE

By Mary Elizabeth Horne Durrant

NEXT July 10 will be observed as a day of thanksgiving by not only my immediate family but by my brothers and sisters and their immediate children and grandchildren. For 41 years it has been a hallowed day to us. It is a day of fasting. As many as can do so gather at the home of one of the family, and in songs and testimonies, words of gratitude and praise are given to the Lord for a wonderful blessing which the day commemorates. It is a time of rejoicing for all who participate.

July 10, 1895 is a day cherished by our family as the time when I was released from the bondage of infirmity. The transformation came about through the exercise of faith and through the grace of God.

From the time of my birth August 27, 1872 in Salt Lake City I was a delicate child. As I grew to womanhood my ailments increased, until almost every organ in my body was afflicted. My loved ones, solicitously doing everything possible for my relief, watched me anxiously as I became weaker day by day.

When a young girl 23 years of age I became despondent one evening. That was the night of July 9, 1895 in the home of my parents, Richard S. Horne and Elizabeth Price Horne, in Salt Lake City. I wept bitterly. I expressed the wish that I might die, rather than continue to be such a burden upon my loved ones.

But my brother, Arthur, comfortingly approached me and assured me that he felt strongly impressed that I should never again have occasion to shed tears because of poor health. The words of the resurrected Saviour to His eleven Apostles came forcibly to him: "In my name shall they cast out devils." (Luke 16: 17.) And His words on another occasion, "And nothing shall be impossible to you." (Matthew 17: 20.)

Later in the evening Arthur returned to me, and, obeying the promptings of the Spirit of God, promised me that the Lord would heal me the following day. Surprised, yet impressed by Arthur's strong faith, in supplication I sought assurance from heaven.

The following morning my prayer was answered. Arthur entered the room and related some visions that had been manifested to him during the night. He said he saw a battlefield, and the evil forces fighting against our family, who were protected by a light—the light of faith. Then a heavenly personage appeared to him and announced that his sister would be made well; that the Lord had been trying her faith, but that she had suffered enough, and would now be healed. He predicted that the blessings of the Lord would be showered upon her in the future, and that she would have the opportunity of performing vicarious temple ordinances for the dead—carrying out that work which Paul spoke of in his letter to the Corinthians: "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" (I Corinthians 15: 29.) The messenger said that she would live to become a mother in Israel, and that she should not lament her past suffering but

should rejoice in having overcome them, for greater shall be her blessings hereafter. In closing, the angel said: "Your family must hold the anniversary of this day, July 10, as a day of fasting and prayer every year, in gratitude to God for this great blessing. It will be a day of rejoicing for others, as well as for yourselves. Elizabeth must bear testimony to God's goodness."

That was the vision which my brother rehearsed to me Wednesday morning, July 10. The rain had been pouring in torrents, but about 4:30 o'clock in the afternoon the clouds parted, and the sun was shining when Arthur returned to my bedside, and taking me by the hand, commanded me, as he had been instructed in the vision the previous night, in the name of Jesus Christ to arise and be made whole.

I arose.

Before retiring that night I performed some light household tasks and have since received the promised blessings of the angel in the vision to my brother. At the age of 63 years, today I am living in Salt Lake City and am blessed with a husband, Elder William R. Durrant (who has served as a Bishop and in the Teton Stake presidency). I have lived to see four of our children grow to maturity. My brother, Arthur, has since performed a mission for the Church of Jesus Christ of Latter-day Saints, and he, too, has been blessed with a family in Zion.

July 10, 1895 was indeed a signal day for us. The miracle of that day is a lasting testimony that the Master who healed the woman touching His garment as He walked on the way to the home of Jairus and He who raised up Jairus' daughter hears and heals today.

THE LATTER-DAY SAINT WORD OF WISDOM

(Concluded from page 419)

form. This is no longer tenable, in view of the fact that alkaloidal nicotine has repeatedly been isolated, not only from the blood of smokers, but also from the breast milk of smoking mothers.

Again, it is a fallacy to drink tea or coffee for stimulation when one is tired. Studies have shown that rest is the only thing which will remove the poisons of fatigue and permit normal function again.

A form of blindness has been reported as due to caffeine being taken habitually, just as toxic loss of vision occurs from alcohol, tobacco, arsenic, and other poisons.

It is a fact of distinction that the Word of Wisdom is couched in purely positive terms. In it there is none of the old style religious teaching, that if you do not do thus you will go this place, or to that place. The whole trend is to point out glorious promises of benefits accruing from observance of its wisdom and guidance. He who observes its counsel is promised that he shall have marrow in the bones, the significance of which is readily apparent when one recalls that blood cells are largely if not wholly manufactured in the marrow of long bones; that he may run and not be weary; that to him may be revealed hidden treasures of knowledge relating to things of the universe which surrounds us.—(Adapted from a radio sermon delivered over Station KSL in Salt Lake City.)

A DAY FOR THE OLD FOLKS

SOUTHAMPTON, Britain's south coast city which has a world maritime reputation these days as the port of leaving for such great ocean liners as the *Queen Mary* and *Normandie*, was the birth-place one August day 104 years ago of Charles Roscoe Savage, the son of a none-too-prosperous gardener.

Denied an education, Charles was a breadwinner while still a lad. When about 15 years of age, he was attracted by a sermon of a Mormon elder, and not long after he was baptized into the Church of Jesus Christ of Latter-day Saints. It was a turning point in his life. Four years later (1852) found him preaching the Gospel as a missionary in Switzerland.

Three years after that saw him in Britain, resuming his proselyting activities. In cold December of 1856 he sailed for America, and after four years in the East, he pushed out across the Plains with an ox-team. In Salt Lake City Elder Savage became a pioneer photographer and his studies won for him blue ribbons in world expositions in Chicago, St. Louis, San Francisco, Portland and other places.

This month there returns to Great Britain some of the influence of Charles R. Savage. Twenty-seven years after his death, a Latter-day Saint institution which he founded three score and one years ago in Salt Lake City comes to these Isles. It is the observance of an Old Folks' Day, which is introduced into the British Mission by the Mutual Improvement Associations. Many branches of the Mission are planning to sponsor in July an Old Folks' Day, a unique feature in Mormon communities in America. To describe Old Folks' Day in Salt Lake City would best give an outline of the pattern to be followed in Britain.

The first day for silvery hairs

and walking canes was an excursion May 14, 1875 sponsored by Elder Savage and others for 350 guests at a resort on the shores of famous Great Salt Lake. Of recent years the annual Old Folks' Day has been celebrated with a luncheon and programme in shady Liberty Park (Salt Lake City's "Hyde Park"). Approximately 5,000 elderly souls, all over seventy years of age and of all colours and creeds, gather for entertainment supplied by their own numbers and a repast prepared by auxiliaries of the Church. Celebrants between seventy and eighty years of age wear blue ribbons; octogenarians, red ribbons; nonagenarians, white, and centenarians, red, white and blue. An Old

Folks' Choir, organized in 1884 and numbering about fifty persons, renders music. President Heber J. Grant of the Church often addresses the gathering. It is a time of rejoicing and hand-shaking.

Special transport arrangements are made to insure old folks' safe arrival and departure at the Park. The local tram company provides free fares for them for the Day. Reception committees are there to welcome everyone.

Old acquaintances are renewed; new ones are made. All mingle in mirth.

Last year a monument was erected "In Affectionate Remembrance Of Charles R. Savage And In Reverential Regard For The Old Folks Whose Happiness He So Greatly Promoted Through The Establishment Of Old Folks' Day In Utah" near the southeast corner of Temple Square in Salt Lake City. In the form of a drinking fountain, today it stands, a richly veined Red Streaked Stoney Creek Granite (Massachusetts) structure mounted with a hand-carved bronze bust of the founder of "jubilee day" for Grandfather and Grandmother.—W. J. A.



Charles R. Savage
Started the occasion.

THURSDAY, JULY 2, 1936

EDITORIAL

OBEDIENCE TO LAW IS LIBERTY

YOUTH should understand that the spirit is the life of man, and the body is its tabernacle; that the tabernacle cannot be polluted or defiled without injuring the spirit, and that the spirit will grow and develop only as the house in which it dwells provides an atmosphere of purity and beauty. Youth admires strength and power. They must learn that the real strength is the strength of being clean.

Youth should know that obedience is not bondage, but liberty—liberty under law; that the only real freedom is the freedom from our weaknesses; from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect and irreverence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the Gospel programme of living is insurance against that dreadful calamity; that the commandments of God, both the “shalt” and the “shalt nots” and the warnings, reproofs, and admonitions of God’s servants, are all kindly calculated to hedge round the precious age of youth with safe-guards which shall protect its course until the age of wisdom and judgment shall be reached.—ELDER STEPHEN L RICHARDS in the *Improvement Era*.

“MAN’S INHUMANITY TO MAN”

“ALL men are born free and equal,” wrote Thomas Jefferson, the second president of the United States, and one of the most brilliant intellectual leaders of the American Revolution. This statement expresses a doctrine that was one of the fundamentals upon which the American Republic was founded. It was written into the Declaration of Independence. Whether it is accepted as correct or not depends upon interpretation and point of view. It is not our purpose to discuss this point here.

But the idea that men should be free has had a tremendous influence in the modern world. It has permeated all classes of society in all civilized countries. Yet is it not surprising that in the face of this fact social conditions in most countries are so unsatisfactory? This may be due to our inability to link theory and practice in logical unity. Even in democratic countries

where the people control their governments there obviously exists much social injustice. Certain types of disturbances among the people are due to this fact. Labour strikes, so common in democratic countries, are an illustration. These disturbances are usually designed to alleviate or remedy conditions that ought not to exist among peoples who are free and justly treated.

Now, Christianity teaches that all men are the children of God, our Father in heaven. Hence all men are brothers and sisters—all are of royal lineage. Then should social injustices exist in Christian countries? They would not if the people of these countries actually lived according to the teachings of Jesus. That they exist in any community is positive proof, we think, that the people who live and control in the community may "draw near unto me (Christ) with their lips but their hearts are far from me."

Reader, carefully view the situation from any standpoint and will it not be plain that a genuine observance of Christ's social teachings would bring to men the peace and security they so much desire? These teachings are summarized in "Love thy neighbour as thyself" and "Do unto others as you would have others do unto you." "Easy to say but hard to do," many think, and we agree. But they are not impossible to do, as many can testify who try to live them. Jesus was very sane in His teachings; their practical character is a distinguishing feature of them.

One condition, however, must be satisfied, it seems, to make it feasible to observe these teachings—the acceptance of the Teacher, and the divinity of His earthly mission. This will give authority to His teachings. When we accept the fatherhood of God, it is not difficult to accept the brotherhood of man. It then becomes feasible to love him as we love ourselves and relatively easy to treat him fairly and sympathetically. Then we could whole-heartedly support every good movement that would contribute to the establishment of social justice. We would harbour no feeling that we are better than or superior to our fellow men even though we are rich and they are poor, educated while they are not, well-born and they are not so rated, wise and they are foolish, etc.

Friends, a genuine love of our fellow men, springing from a deep sense of common brotherhood, and sincere devotion to their service will transform our miserable lives into possessions of joy and beauty. Such has always been human experience. It can be yours. Try it and see.—JOSEPH F. MERRILL.

ON SURMOUNTING OBSTACLES

To be thrown upon one's own resources is to be cast into the lap of fortune.—BENJAMIN FRANKLIN.

IF we want light, we must conquer darkness.—J. T. FIELDS.

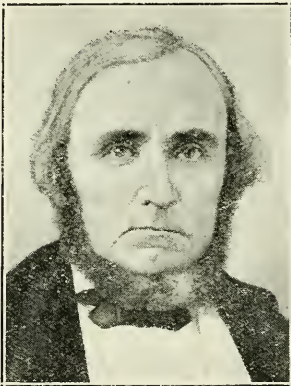
EMULATE the teakettle—though up to its neck in water, still it sings.—ANON,

THIS WEEK IN MORMON HISTORY

But Brigham Young Said, "Drive On!"

PLUMES of dust brushing his sun-bronzed face, the monotonous squeak of wagon wheels and crackle of crushing cobblestones playing upon his ears, a horseman pulled his mount to a halt. Before him to the west he caught sight of a few Indian ponies grazing in a beautiful little valley, and farther on he saw smoke curling up from log cabins. Civilization!—even though it was the rugged musket and buckskin civilization of the frontier West.

The horseman was a vanguard of the first company of Mormon Pioneers, and it was a raw, windy day in July of 1847. He, like most of the 150 odd members of the caravan of covered wagons, was weary. They had been on the trail more than three months now, crawling along at the speed of the tortoise-like oxen which supplied the locomotion for most of their some 75 wagons. Already they had travelled by this means better than one thousand miles—a tiring distance about the same as that from London to Aberdeen and back. They had forded several stubborn rivers during the last few days. Mountain fever had stricken no few of the party, and scouts and trappers meeting them along the way had filled them with discouraging reports of the country that to them was to be their "Promised Land," where they could worship in freedom and peace.



William Clayton

A Lancastrian described Fort
Bridger in his journal.

Now they were entering Fort Bridger, a trapping post located on a delta formed by several branches of the Black Fork of Green River, a long, in some places treacherous, river which cuts down through western America. Fort Bridger, about a 100 miles east of Salt Lake Valley, was named for a trapper and explorer of the region, James Bridger—better known as "Jim" Bridger. This man, to whom many give credit for discovering Great Salt Lake, had built the outpost four years before. It consisted of two adjoining log houses—a duplex in modern architectural parlance—with dirt roofs and surrounded by a picket fence of logs about eight feet high and placed erect and side by side to make an enclosure for cattle. There were Indian lodges sprinkled about in the vicinity. The Pioneers found trappers and their wives (who were squaws) and families (about sixty inhabitants in all) living at the Fort.

Fort Bridger was a veritable "oasis" for the overland emigrants. In the first place, it was the first settlement they had entered after days of travel over far-stretching plains. Then it was

the last stop before the final stage of their journey, and indeed the most hazardous, for it was to take them through the thick timber lands and the cruel passes of the Rockies.

Consequently, Fort Bridger offered a refreshing pause. It was a delightful little place. William Clayton, a Lancashire member of the company and, incidentally, the poet who composed the famous Mormon anthem *Come, Come Ye Saints* while on the trek, describes in his journal the deep grass, mottled with red, yellow and blue blooms, and the fields of dainty wild flax. The streams were fringed for miles with willows and cottonwoods. Wilford Woodruff, another member of the party, said that here he found the first brook trout he had seen since leaving Britain about six years previous. He had been doing missionary work in England.

But had the train of pilgrims been any one but Latter-day Saints when they rolled into Fort Bridger July 7, 1847, they would have probably been more than weary. They would have doubtless been confused and disheartened had they taken the counsel of veteran frontiersmen they had met during the few previous days.

Ten days before, near the headwaters of the Green River, a Major Moses Harris, a mountaineer in the region for more than twenty years, had met the Pioneers. After interviewing him concerning the vicinity of the salt lake, William Clayton wrote in his diary: "He speaks of the whole region as being sandy and destitute of timber and vegetation except the wild sage."

A DAY after leaving Harris, the Pioneers had occasioned upon Jim Bridger, himself, on his way east. He was a little more optimistic about the country in the "midst of the mountains," but said the frosts were severe, and offered \$1,000 (£200) for the first ear of corn that the Mormons could raise in the valley of the salt lake.

Three days after Bridger had spent the night with the Pioneers, a man named Samuel Brannan rode into camp. A year before, with 237 Latter-day Saints, he had sailed from New England around the southern tip of South America, then up the Pacific and had established a colony near what is now San Francisco. There he founded California's first newspaper. For three months he had journeyed 800 miles through mountains and across deserts to meet President Brigham Young. He pleaded with him to continue on to California, where the soil was rich and the climate salubrious.

Then a day or two out of Fort Bridger, another frontiersman, Miles Goodyear, was encountered. Erastus Snow of the Pioneer company laconically summed up Goodyear's impressions: "He, too, was unable to give us any hope; on the contrary, he told us of hard frosts, cold climate; (that it was) difficult to produce grain and vegetables in any of this mountain region." In 1843, only four years before the Mormon exodus, Senator George H. McDuffie had said in the United States Senate that the whole Rocky Mountain region was not worth a "pinch of snuff."

But all of these reports did not shake the spirit of that first company of intrepid Mormon Pioneers as they encamped at Fort Bridger. They were undaunted. They knew where they were going. The Lord had revealed to the Prophet Joseph Smith as early as 1842 that the place of settlement of the persecution-

plagued saints would be in the "midst of the Rocky Mountains," and President Brigham Young, who was now leading modern Israel, had the same inspiration. His answer to gloomy reports from scouts and trappers was, "We'll drive on." To Bridger's pessimistic challenge, he replied, "Wait a little and we'll show you." Elder Snow wrote: "The President (Brigham Young) said we were to travel 'the way the spirit of the Lord should direct us.'"

The Pioneers did continue on their heaven-inspired course. They did blaze through the mountains. In little more than two weeks after arriving at Fort Bridger they were planting crops in sage and sandy Salt Lake Valley, becoming the first Anglo-Saxons to employ irrigation. Soon large companies of covered wagons followed. Then came the handcart groups, pushing all their belongings across the Plains on two-wheeled vehicles.

Years since have produced volumes of evidence that Brigham Young was inspired. Salt Lake City today is known as the "Centre of Scenic America," being in the heart of the western region embracing 62 national parks (areas of natural grandeur preserved by the federal government)—the same sector which had been said to have not the value of a "pinch of snuff."

The statement of Shaw Esmond, noted author, is typical of the visitor's impression of Salt Lake City :

There is a city of dreams as little known so far as I have read her guide-books as one of Rider Haggard's lost cities in Africa. It is easily the most beautiful city I have seen on the American continent. I think it must be one of the most beautiful cities in the world.

Like *Æsop's Fables*, the story of the Pioneers and the scouts near Fort Bridger has its moral. Had they followed the addling advice of different men on their route, the Pioneers would have perhaps ended in confusion, or certainly in a quandary. But they sought guidance from a higher Power.

In these days the trail of life is not strewn with cobbles nor gloomy frontiersmen, but it has its hazards—far more perplexing. Today it is full of paradoxes and puzzles and plenty of people ready to offer advice. But there is one source of direction that never fails, that leads—perhaps sometimes through timbers of trials and mountainous obstacles—toward a goal of happiness. It is that same source from which Brigham Young and the Pioneers drew when he said, "But we'll drive on."

Other Anniversaries This Week

July 3, 1835—The papyrus on which the Book of Abraham of the Pearl of Great Price appeared was first brought to the attention of the Prophet Joseph Smith. Later translated by him, it became part of the fourth standard scriptural work of the Church.

July 8, 1838—The revelation known as the law of tithing was given to the Prophet Joseph Smith at Far West, Missouri. All loyal Latter-day Saints contribute one-tenth of their annual earnings for the maintenance of the Church.—WENDELL J. ASHTON,

SCOUTING AMONG THE MORMONS.

(Concluded from page 420)

will in time develop into the acceptance of the Rover programme for those over 17. What particularly struck me about Scouting in Utah was the fact that its virile and outdoor atmosphere had been retained.

A member of the Church on the National Staff of the Boy Scouts of America (Dr. E. De Alton Partridge) was detailed to accompany me throughout my tour and proved of very great assistance to me. With his help I was able to realize the amount of missionary work for Scouting which the Church is doing and to identify many of the Scout Executives in other parts of America as members of the Church.

OF CURRENT INTEREST

Drinks—A recent Press article (*Daily Express*, June 11, 1936) states that Britain's two "national drinks" are tea and beer. "The average Englishman drinks four glasses of beer a week, five cups of tea a day. . . . Thirty-one barrels of beer and 170,000 cups of tea are drunk in this country every minute of the year." *Encyclopaedia Britannica* (Fourteenth Edition) lists Britain and northern Ireland as the greatest tea-drinking people. The yearly average is 9.4 pounds of tea consumed per head. Canada is next, with 4; Holland has 3.2, Germany .18, France .07.

Latter-day Saints believe in total abstinence from tea and beer, in addition to tobacco, coffee and all liquor. Of their harmful effects these facts are authoritative: "Beer is the most harmful of alcoholic drinks. . . . No other leads so easily to intemperance."—Dr. Gustav von Bunge, professor of physiology in University of Basel, Switzerland (in *The Alcohol Question*). A recent manifesto signed by Sir Josiah Stamp, Lord Arnold, Viscount Snowden and Professor W. A. Bone, F.R.S., and others reads in part: "We, the undersigned, view with the gravest misgivings, the intensive drive which is being made to make the young man of today 'beer-conscious,' and to acquire a beer-drinking habit. It commonly happens, even with drinking that does not lead to intemperance, that one member of the family spends eight or nine shillings out of an income of fifty shil-

ings a week that has to do with five or six people, and much of this sum could be spent on such things as extra milk, better food or clothing, and access to fresh air, with undoubted improvement to the whole family."—(*Facts and Figures*, Fourteenth Annual issue, p. 18). Much has been written anent the ill effects of tea. Dr. G. M. Miles, in *Journal of South Carolina Medical Association*, Vol. 20, p. 93, says that tea and coffee markedly interfere with nutrition and growth.

Sleep—Those who believe they can lose sleep and maintain their full mental and physical faculties receive a rebuff from Dr. L. R. Muller, German physician. Dr. Muller is emphatic that there are certain processes for maintaining the proper chemical balance of the body which can take place only during slumber. During the day, when the body is active, calcium and potassium are taken from the nerves and muscles by the blood stream, and are restored only during sleep. If sleep is lost, nerves become deficient, the person becomes irritable, less efficient. The brain, he shows, will not rest except in sleep. Hence, the man who works with his brain generally needs more sleep than the labourer. Lloyd George, vigorous at 73, retires at 9:30 p.m., arises at 5 a.m., takes a short after-lunch nap. The Latter-day Saint Doctrine and Covenants (88: 124) says: "Retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

NEWS OF THE CHURCH IN THE WORLD

Noted New York attorney, lecturer, author and newspaper syndicate writer, Mr. Arthur Dunn, recently visiting Mormon communities in Canada and Salt Lake City, interviewed President David O. McKay of the First Presidency at the Church Office Building. Mr. Dunn released June 1 a copyrighted article over a network of American newspapers which reads in part: "We have thought of Mormons as people set apart by some peculiar faith, and the one-time practice of polygamy. We learned much there, and still more here—have found them to be the friendliest, the most courteous people—simple, sincere, hard-working, capable, prosperous. The principal difference between their faith and that of the fundamentalists of many denominations is a belief that special revelation of God to man did not perish with the disciples; that God has revealed himself in modern times, especially through their founder, Joseph Smith, and their prophet, Brigham Young. . . . President David O. McKay explained to me that a Mormon's religion encompasses everything in his life—his family, neighbours, business, politics, as well as his Church. To practice the last of their Articles of Faith would require all that. It reads: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Then he went on to praise the Church's new Relief Project.

Progress of the Church of Jesus Christ of Latter-day Saints in America's national capital, Washington, D. C., is described in a letter to President Joseph F. Merrill of the European Mission (London) from Elder Edward P. Kimball, who conducts organ recitals in the new chapel of the Church there. Writes Elder Kimball, who has played before more than 37,000 listeners (99 per cent of them non-members) since he began his recitals in 1933: "Many of our friends are of high standing

in the scientific, educational and business fields of the nation. . . . It is a mark of genuine distinction in all circles to be known as a member of this Church. I have been in the Rotary Club for over two years and have opportunity to meet the leading men in all walks, and without exception they always speak highly of our boys and girls. I have been secretary of the club this year, and have been asked to serve again next year by the newly-elected president, a prominent Episcopal minister of the city. . . . I think it is admirable that four-fifths of our 1200 Washington, D. C. Branch members are under 35 years of age. . . . Our members have carried on missionary work in the country around Washington for about two years with marked success."

More newspaper and magazine articles lauding the Church for its Relief Project continue to appear (*Star* June 18 and 25). Among latest articles are those printed in *News Week* (June 6) and *Washington Post* (May 31). Excerpts from *News Week*, one of the world's large news magazines: "'Take care of our people!' With this challenge ringing in their ears last week, 662,000 American Mormons began carrying out a plan to take 88,000 of their co-religionists off government relief by October 1, and assume their care through Church channels. The plan harks back to Mormonism's early days when, a hundred years ago, the Church established cooperative communities in Ohio, Missouri and Utah. To the Church have been pledged hundreds of acres of farming lands in the West where it can put its jobless to work raising produce, a share of which they will retain for their work. . . . To all Mormons, President Heber J. Grant sounded a call: 'The Lord has given us, within our Church, the government, organization and leadership to accomplish this great purpose, and if we fail we stand condemned.'" A full-page article, illustrated with a four-column picture of Salt Lake Temple, appeared in the *Post*.

FROM THE MISSION FIELD

Doings in the Districts: *Manchester*—Melandra Castle was visited by a party of Hyde Branch members on a ramble under the leadership of Sister Avis Boothroyd Tuesday, June 16.

A Relief Society social and dance Saturday, June 20, preceded Hyde Branch Conference the following Sunday in the branch hall. Branch President Albert Woodruff conducted and talks were given by District President William Gregson, Elder Blaine D. Fisher and Brothers Dennis Grimshaw, Britou Beverley and Thomas H. Boothroyd. The M Men Quartette sang.

Newcastle—A miniature "Kidderminster Conference" was held under the auspices of Gateshead Branch Boy Scouts in Bewick Assembly Rooms Wednesday, June 10. Brother Alex Morris, Scout supervisor, was in charge, and participants included Sisters Myrtle and Lilian Foster (vocal duet), Sister Gladys Quayle (retold story), Brother Morris (M Men talk) and Sister Betty Winters (Bee-Hive talk). Y.

M. M. I. A. Supervisor Arthur Finlay directed games and Sisters Quayle and Irene Maxwell furnished dance music.

In Venerable Chester

On the lazy River Dee 17 miles south of Liverpool rests Britain's city of antiquary. In your atlas you will find it to be Chester, a place with about 42,000 inhabitants. On Chester's walls, walks and buildings are chronicled in the mute but picturesque language of stone and ruins the history of a city which has thrived as a centre for Romans, Britons, Saxons, Danes and Normans. Its quaint old streets today, lined with the ornate architecture of the Elizabethan era, are laid out on the measurements following the Roman camp which existed there almost two millenniums ago. The city is surrounded by walls from 12 to 40 feet high and with a paved walk on top.

It is this Chester, for many years without a branch of the Church, in which the Millennial Chorus (composed of 17 travelling elders) are beginning their activity. Formed by President Joseph J. Cannon, they are directed by Elder Bertram T. Willis and presided over by Elder Elvon G. Jackson. In homes, before local clubs and civic and social groups these missionaries are singing the message of Mormonism into the hearts of their listeners. For the past month the Chorus members have been building up a repertoire, and are now beginning to fulfil engagements. The largest chorus of elders in Britain in recent years, they plan to visit other cities after a sojourn in this venerable centre of tradition and charm.

"The Prophet Joseph Smith" was theme of Shildon Branch conference in the branch hall Sunday, June 21. Participants on the afternoon programme were Brothers William B. Wiseman, Thomas Dinsdale and Isaac Sedgewick Jr. and Sisters Leonora M. Edwards, Emily Sedgewick, Lena Chaytor and Nora E. Edwards (talks); Brother William Chester and Sisters Melvina Raine, Hannah Chester and Emily Sedgewick (readings) and Sisters Nora Edwards, Ivy Blackburn and Freda Chester (poems). The Branch Chorus sang. Supervising Elder Clair M. Aldrich, District President Frederick W. Oates and Brother George Wapsett spoke in the evening.

Gateshead Branch conference was held in the branch hall Sunday, June 14, the Sunday School programme including talks by Brothers Allan Graham and William Fryer and

a vocal duct by Brothers William and Thomas Fryer. Evening speakers were Supervising Elder Clair M. Aldrich, District President Frederick W. Oates and Brother Arthur Finlay. Duets were sung by Sisters Irene Maxwell and Elizabeth Winter and Brothers William and Thomas Fryer. Branch President Allan Fryer conducted.

Liverpool—Liverpool Branch conference was held in the branch hall Sunday, June 14, under the supervision Branch President E. George Patey. Supervising Elder Spencer J. Klomp and District President Fred Bradbury were principal speakers.

Children presented a recent Mother's Day programme in Liverpool Branch hall, giving poems and songs. Mothers were recipients of white carnations.

Birmingham—A plunge in Sutton Park pool was enjoyed by Sparkbrook Branch M Men and Gleaners under supervision of Brother Albert W. Collins, Saturday, June 20.

Leeds—A "Victory Tea" celebrating the triumph of Leeds District M Men and Gleaners in the Mission track and field meets at Kidderminster at Whitsuntide was held in Westgate Hall, Bradford Saturday, June 20. Brother Herbert Walker of the district presi-

dency was master of ceremonies and District President George W. Laycock was honoured guest. The "tea" was followed by a concert and dance.

Hull—Sister Kathleen A. Thornton, president, conducted Primary Conference in Gainsborough Branch recently. Children contributed selections, and talks were given by Sister Edith Watson, Brother Ernest Jackson and Elders Joseph H. Black and C. Van Noy Stewart.

Sheffield—Sheffield Branch Sunday School sponsored a concert in the Branch hall Thursday, June 18, with "The Tip Topical" concert troupe (directed by Mr. William Robinson) providing the extraordinary entertainment gratuitously. Proceeds of the affair, attended by 130 persons, went to the Sunday School Seaside Outing Fund. Superintendent George A. Stubbs and his counsellors, Sister Elizabeth Mattinson and Brother Albert E. Maybury, were in charge.

Personal—Branch President Albert Woodruff and Sister Mary Smith of Hyde Branch were betrothed in Hyde Flowery Field Church Monday, June 8. It is the second recent marriage in the branch, Sister Eunice Storey being married to Mr. Edward Hampson at Ashton Parish Church in May.

CONTENTS

The Latter-day Saint Word of Wisdom 418	Man's Inhumanity to Man ... 424
Scouting Among the Mormons 420	But Brigham Young Said, "Drive On!" 426
A Modern Miracle... .. 421	Of Current Interest 429
A Day for the Old Folks ... 423	News of the Church in the World 430
Editorials: Obedience to Law is Liberty 424	From the Mission Field... .. 431

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THE *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.